CHRISTIAN NURTURE

AND

BASIC EDUCATION

27/2.5.55

REPORT OF A CONFERENCE HELD

AT

BATLAGUNDU

339

FEBRUARY 11 & 12, 1955

OFFICE OF THE REGISTRAR OF BOOKS
25 MAY 1955
MADRAS

MADURA–RAMNAD DIOCESE

OF THE

CHURCH OF SOUTH INDIA

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A. Preliminary Papers.

(1) The Essence of Basic Education

(By R. R. Keithahn and Gandhi Gram Staff)

Basic Education is centered in the vital on-going experiences of life. It is an every-moment effort to understand one's environment, what is life and how to make such life more meaningful. It is an effort to make every aspect of life creative and educational. It is an attempt to make learning a vital aspect of living throughout life. It deals with the body, mind and spirit and works for a creative harmony and wholesomeness of the same. It is an education in, of and for the community. It is an attempt to realise the good life both in the individual and in the community. Basic Education is not Book Education, but it uses books as resources for the learning. It is not craft education, but it correlates all learning with the normal and fundamental crafts of the community. It is not self-sufficient in a narrow economic sense but it aims at the development of self-reliance, again both in individual as well as in community living.

Basic Education in India normally centres itself in the kitchen and dining room, in the craft room and field, in the latrine and in a programme of community health, in community living and the community assembly (Am Sabai). Thus learning goes on from early morning until the hours of sleep. The kitchen becomes the centre of learning about balanced diets and the proper preparation for such. The saffai programme trains the individual in personal and social cleanliness, it teaches man how to compost his wastes and make them into potent food for India's hungry fields. The garden and craft programmes introduce the potential citizen into the economic realities of life and help him to understand all their social implications. The eating, working studying, praying and living together train a future citizen in the art of democracy and in the creative art of living together vitally at every point. In the Am Sabai the Community meets bimonthly to hear the reports of an outgoing and responsible ministry and to

review its programme of work to elect the now "prime minister" who will form his or her cabinet to "rule" the community for another fortnight. The class, the sanitation and the cultural ministry carry on a very realistic community programme ; thereby results a vital training for citizenship.

Perhaps the most difficult and yet the most fruitful area of co-operation and of community living is at the level of the spirit. Basic Education is not fully grasped except in the Sarvodaya or Satyagrahi setting. It is a way of life ; the way of Love and Truth. As it deals with eternal values in daily living it must go to the source of those values. Thus comes the need of "Common Prayers", when each is asked to bring his best to the common altar of worship with the hope that the religious experience of each within his own religious heritage will be strengthened. No one is forced to attend such "worship," on the other hand all are strongly encouraged to do so for it is the normal belief in India that good life in its highest sense is only possible "through a living faith in God".

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(2) Some thoughts on Basic Education prepared for a Conference on this subject at Batlagundu

The Christian Church in India ought to be thinking very seriously about Basic Education. There is a threefold reason for this. Firstly, the Avadi meeting of Congress has re-iterated the determination of the party to make Basic Education universal in the shortest possible time. Secondly, the Churches have such a large place in the educational system of the country that they will be compelled, whether they like it or not, to conform. Thirdly,—and most important—Basic Education is an idea originally derived from Christian sources, and there is every reason to think that Christians can make a big contribution to its development. This is especially true in the early stages, when there is room for discussion and experiment, and before ideas and

methods have become stereotyped. It is deplorable that Christian Churches and Missions have been so slow to realise the necessity to face the challenge of this new movement. Let us hope that this conference marks the beginning of a different attitude.

If we as Christian Managements are to go into the work of Basic Education seriously, we must make the effort to understand its real meaning and purpose, and the conception of life underlying it. We must also try to see how far these things are compatible with our Christian Faith, and how far the Christian Management may have to modify Basic principles in their application to Christian schools.

It is, I think, becoming increasingly clear that Basic Education must be understood as part of a whole view of life. Presumably this is true of every educational system, but there are times when that fact is not noticed because the view of life is generally accepted. To-day in India, however, rival views of life are competing for men's allegiance. We may put first the view of life which has come into India as a result of its contact with the West. It is obvious that, ever since the famous Macaulay Minute which made English the medium of instruction, education in India has been largely dominated by Western ideas. Even though the medium is generally now the mother-tongue up to school leaving age, the legacy of the past 150 years, and the fact that at the University stage the medium is still English, exercise a very strong continuing influence on the character of education. I shall not here stop to analyse the contents of this Western tradition, which is made up of many ingredients, and which—after more than 150 years of development in India—is in many respects very different from the Western original.

A second view of life which is being aggressively propagated is the Marxist. Perhaps we have not begun to feel the force of it very much yet; it is likely that we shall increasingly do so. On the international stage it is a candidate for world dominion, and it is having increasingly good opportunities of access to India. The main thing to be noted is that it is a total view of life,

including its own conceptions of culture and education, as well as of political and economic order.

I think it is natural that against the background of such views as these, the present leadership of the country is increasingly tending to think also in terms of a total view of life. The official speeches at Avadi were concerned not only with detailed questions of policy such as are the usual business of a political congress; they were even more concerned with advocating a whole way of life, with appealing for a certain kind of spirit and character. At some points they read more like the speeches at a religious conference than ordinary political speeches. And I am sure that it is within the context of this search for a total conception of the good life for the nation and for the individual that we must understand Basic Education, and the determination of Congress to make Basic Education universal.

What is the character of this view of life which Basic Education seeks to serve and to exemplify? I am no educationist, and have only the most superficial knowledge of Basic Education. If I venture to offer the impressions of a mere spectator, it is in the hope that others who are experts, will correct the picture.

It appears to me, then, that Basic Education is concerned with the effort to see life as a totality, as one whole. It is seeking to hold together things which, in our society, are divided and therefore distorted. In the first place—and most obviously,—if seeks to overcome the separation of castes and communities. It desires to see the whole nation living as one community, and it therefore insists that the school shall be one community, wherein differences of caste and creed are forgotten, where all share privilege and responsibility together, and where all learn to know and appreciate the religious and social traditions of each. Hence the insistence especially upon the observance of the great festivals of all the religions.

Secondly a basic school seeks to overcome the separation of labour from learning, of manual work from mental work, of the intellectual from the material. It seeks to ground the processes

of learning in the ordinary work by which the community gets its food and clothing, both to produce individuals who are neither mere labourers nor mere intellectuals, but full human beings, and also to produce a society in which the separation between labouring classes and educated classes has been overcome.

Thirdly a basic school seeks to overcome the separation between work and worship. In contrast to the barren godlessness of so much that is called education, it insists that the life of the school community must begin and end with worship in which all share, and in which all that man has learned about God is made available to help the scholars to draw near to Him.

These are noble aims, and in many cases they are nobly attempted. We do see in the best basic schools, the development of a kind of community in which there is no separation of menial labour from intellectual labour, no separation of castes and communities, and a real achievement of a certain kind of unity in work and worship. If we have also, at certain points, to enter warnings and to make criticisms, it can only be with the most profound respect. It cannot be on the basis of any supposed superiority of ours, but only on the basis of the truth of God revealed in Jesus Christ.

I think we can honestly claim that Christian schools in India have generally aimed at, and the best of them have in a large measure achieved the wholeness which is the aim of Basic Education. They have been places where, in a worship-centred community, pupils received our education not of the intellect only, but of the whole person. In this sense we can honestly claim that Christian schools have been pioneers. At the same time we must also frankly admit that for a number of reasons, the majority of our Christian schools have fallen very far below their own ideal, and needed to be recalled to it. That being so, one can only welcome the wider extension of the same ideas through Basic Education. The real difficulty arises when it is asked. What is the basis upon which this wholeness may be achieved? The Christians' anwer is that the basis of it is the atonement

which Christ has accomplished. It is in Him that men are to be made one and made whole. The Basic School—on the other hand—seeks the basis of wholeness, if it does so explicitly anywhere, in the bringing of all the religious ideas of mankind into a common pool.

This is where the real difficulty confronts the Christian who is concerned with Basic Education. As at present generally understood, Basic Education seems to be tied up with the view that unity is to be formed in something which is common to all the religions, a universal religious principle which underlies the differing beliefs and practices of the religions. What that universal principle is would be defined by different people in different ways. But probably the most general definition of it would be that it is the search for and the experience of, realization, or, to put it otherwise, the search for oneness with God. If we pressed the question further and asked, "Whence comes the assurance that such union with God is possible?" the answer would be that it comes from the experience of mysticism, Indian and Western—that great stream of religious practice and belief which claims that in the depth of the human soul it is possible for man—every man—to come into direct experience of God, and in fact to discover that he is one with God and with all men and all things in God. We thus came right down to the core of Hindu religion, and to the radical difference between it and the religion of the New Testament, with its repeated insistence that the only way by which man is reconciled to God is by the incarnate Son of God, Jesus Christ.

There is not time here to speak in detail about the nature of this difference. The reasons why the Christian has to insist upon it may be briefly indicated as follows. The Christian who has understood the Gospel, and above all who has faced and understood the Cross, knows that the ultimate source of the world's disharmony, of the enmity between man and man, and between man and God, is sin. He knows that sin is a deadly reality which cannot be ignored or treated lightly. He knows that God has—in Jesus Christ His Son—provided for us the one sacrifice by which

sin is taken away, the one mercy seat where it is forgiven, the one atonement wherein men are reconciled to one another and to God. He knows that Christ gave Himself for the sin of the whole world, that He was lifted up to draw all men to Himself, and that therefore Christ is the centre round which alone all men can be made one and made whole. He does not need to deny the reality of the Hindu mystical experience, but he must deny that it can provide an alternative ground of healing, of atonement, for the whole human race, because it provides no answer to this fact of sin. Knowing that the Cross will always be "foolishness to the Greeks and a scandal to the Jews", he is nevertheless bound to insist—humbly but boldly—that there is no other place where men are reconciled to God.

Dr. Kraemer has told us that the real encounter between the Gospel of Jesus Christ and the religions of India has not yet taken place. I think this is true. I think that practically all that has happened in the past 250 years has been in the nature of skirmishing round the out-works of Hinduism. Polytheism, idolatry, caste, superstitions, customs and practices of all kinds—these were the things that loomed large in the early days of Christian Missions: to-day there are very few Hindus who will defend them. Now we have reached the really central question :—is there a way to God for man apart from Jesus Christ ? I think that—in a way one did not expect—we are suddenly being invited to meet this central issue, the decisive issue for India, on the field of education. In view of the tremendous importance which the national leaders to-day are rightly giving to development of Basic Education, I think it is not an exaggeration to say that this may be the really decisive moment for the whole evangelistic task in the vast country.

What, then, is the witness which Christians have to bear in this situation ? The answering of that question is the purpose of this conference and we are all praying that we may be helped to find the true answer—not just in general theory, but in detailed practice. Let me just say this : there is an inevitable tension and paradox about our task as Christians. Christ who

said "I being lifted up will draw all men to myself" also said "I came not to bring peace but a sword". He who said that all who did His will were one family, also said that He had come to divide families—father against son, son against father. We cannot avoid this tension. If we believe that God has given us in Christ the one centre for the healing of man's divisions, we are bound to refuse all other centres, knowing that they will ultimately prove false. That means that we shall be regarded as dividers, as sectarians. We cannot help this. We can only meet the charge by proving—not merely by our words, but by our lives—that we are servants of one who came to minister to *all*, who died for *all*, and who loves *all*. Our witness to Christ will be compromised by everything in our life as a community which is selfish and sectarian. Not our words only, but also our life as a community and as individuals, must bear witness to the fact that Jesus is not merely the God of the Christians, but the Saviour of the World. To put it in another way, our witnes to Christ must be a witness which, so to speak, embraces all men in such charity that men will recognise to be the true basis for human unity. How to translate this truth into the practical sphere of life in a basic training school, is our task in this conference.

LESSLIE NEWBIGIN,
Bishop.

11—2—1955

B. Papers read at the Conference.

(1) Welcome to Delegates to the Christian Conference on Basic Education in Batlagundu

on 11—2—1955.

RESPECTED CHAIRMAN, FRIENDS AND COMRADES,

As the Periyanna, meaning the big brother, of the Basic school community at Batlagundu, it is my great privilege and pleasure to welcome you to this Christian conference on Basic Education. On behalf of its members I would like to tell you

how happy we are to have you all with us, a distinguished gathering coming from various parts of the Tamil Nad. We are looking forward to two days of real fellowship. When the special committee of this conference met at Pasumalai some days back to draw the programme, Batlagundu was proposed as the venue of the conference. But I did not accept the proposal on the ground that it would be impossible for a child of 3 years to cope with such a heavy responsibility. But on my return to Batlagundu, I had to revise the decision. When the matter was placed before the school community, all hands shot up for it. They were so enthusiastic and eager that I could wait no further. The request was sent to the Committee, who agreed to it. So when we now see our desire fulfilled and when we see the elite of our Churches and Educational institutions gathering from hills and dales, cities and towns, our joy knows no bounds. We are aware that we cannot attend to all your comforts. But we shall try our best with the facilities and the resources available here to make your stay comfortable and enjoyable.

As pointed out in the programme, the food arrangements will be generally in the true Basic style. We know many are not accustomed to food prepared from hand-pounded rice and may not relish it. But we want that our brothers and sisters should not be deprived of the benefits we enjoy from this unpolished but wholesome food. Drinking water, the best in this part of the district, is kept at easy reach of the delegates. Hot or cold water will be available for bath. We hope nobody will fall ill or get out of order. Even if it may so happen, our community Health Minister will be at your disposal. In short for any help or assistance, friends may approach the volunteers with green badges, who will be ready to oblige you at all times.

Some of you may like to participate in our morning devotional meeting tomorrow at 5-30 a.m. and afterwards in the community or squad work at 6 a.m., consisting of cleaning the compound, carrying water, preparation of food, irrigating the garden, etc. Delegates are heartily welcome.

More important than these, we know, are our deliberations and decisions. All have problems to be solved and doubts to be cleared. Christian institutions have, for the past nearly 100 years, played a prominent role and have been doing pioneer work in the field of education. We are proud that Missionaries, Indian and foreign, have devoted their time, money, thought and energy for uplifting the masses of the country. The young and the old have been helped in the harmonious development of physical, mental and spiritual aspects of human personality. The art of living together or what we call Christian fellowship was being stressed in every institution. Some have tried inculcating a desire for constructive work and an understanding of the dignity of manual labour. All these sound well. These fine ideals of a real Christian life have been realized in our Christian institutions in the past and are even now being tried in most of our establishments. Then why this cry for a change, you may ask. A pertinent question indeed. To find a satisfactory answer is the aim of this conference which will be dealt with at length by our Bishop, the Rt. Rev. Lesslie Newbigin. Anyhow as I feel that one or two words in this connection will be of some use for our later deliberations, I may kindly be allowed to place them before you.

The first argument is the current educational policy of the present Government. Basic Education has become the accepted policy of both the Central and Provincial Governments. The fact that opening of non-basic training schools is not permitted in our Province these days will support my statement.

Secondly the attitude of most of our students towards manual work is painful and discouraging. The educated few have somehow cultivated an averson for manual work, resulting in a new division in society v.z. "Manuals and Intellectuals" the former being generally looked down upon as less important in soceity than the latter. I say this out of my close contact with our youth in institutions, both Christian and non-Christian I believe that is the sorrowful experience of many here. Whether we like it or not, work is life. A dead body cannot work. Where there

is work there is life and vice versa. "Work and prosper or be idle and perish" is the slogan of the day. "If any will not work, neither let him eat", is the order of St. Paul (II Thesolicans 3 : 10). Further as illustrated in the parable of the Vine-yard work is not a struggle for reward. It is a kind of thanksgiving, an expression of gratitude for so much that we have received from God. So it is high time that we rectify this unwholesome attitude of our younger generation towards manual work and put them on the right path. Basic education may help us in our sincere efforts along these lines.

Thirdly that the present system of education in India is not good is admitted by many. In the words of Mr. J. B. Kirupalani, an achariya (teacher)., himself, "The system is rather formal and as such cut off from the actual life and reality. The medium of instruction is the written word and memory its chief instrument. The system has not much to do with actual facts and practical knowledge. It is passive and abstract rather than active and concrete. The child is cramped in the class room for the larger part of the day. It deprives him of fresh air, sun and light. The result is that it hampers the growth of a balanced personality and produces only proficient babblers". This is indeed an over statement, we agree. But at the same time it is not completely barren of facts. There is much of bookish and theoretical learning in our present day schools. Knowledge gathered in schools mostly through books and notes, printed or dictated, does not have a close correlation or connection with life outside school. Knowledge is not power, but the right application of knowledge is power. An honest attempt at Basic education may help to solve these problems to a great extent.

Fourthly, if we look to the galaxy of educational reformers and practical teachers like Rousseau, Pestolozzi, Herbert, Frobel, Tolstoy, Kilpartrick, down to John Dewey, they have all in one way or other advocated the idea that instruction and book knowledge can best be imparted and assimilated and the child's capacities, made to develop harmoneously through practical work, i.e. doing some useful and productive work in the school itself.

So you see these are some of the arguments for this revolutionary change. More may be submitted, but I think I must stop here for the present and with this remark that all is not rosy in basic education. It has its own limitations and short-comings, the exposing of which will be the task of some of our friends who have so anxiously gathered here. The religious aspect of basic education may be a contraversial subject, requiring careful consideration and we are very fortunate to have amidst us distinguished church leaders to help us in this. I think my friends will excuse me if special mention is made of our sister Miss Marjorie Sykes. Miss Sykes, a close associate of Mahatma Gandhi, and one of the first teachers of basic education in India and a regular member of the Sevagram which is the centre radiating this new education to all parts of our country, will be an asset to this conference. So on behalf of the deligates here and on behalf of the Batlagundu Basic community, I cordially welcome her. So in the complete confidence that this unique Christian conference on basic education, the first of its kind in the Tamil Nad, is going to be of immense help to put us all who have assembled here and our young men and women in our institutions on the Christian way of life, I again extend our hearty welcome to one and all the deligates, of this conference.

A. VENKADASWAMI,
Headmaster Basic Training School,
Batlagundu.

(2) Do the main principles of Basic Education fit in with Christ's way of life?

(MISS MARJORIE SYKES)

The central point at issue in Basic Education can be put in one short, familiar sentence it comes from the recorded teaching of Jesus: "A man's life consisteth not in the abundance of things which he possesses". A very large number of people believe, as their arguments and actions show, that a man's life *does* consist in the abundance of his possessions. Those are considered successful and happy who have food more elaborate and abundant than health requires, clothes far more than are needed for warmth, cleanliness and decency, and large and luxuriously furnished houses much beyond the needs of privacy and shelter. In many circles it is considered "impossible" to do without a radio, an automobile, a refrigerator, extensive travel, regular visits to the cinema; and liberal expenditure on such accessories as tobacco, betel and sweets, is regarded as "essential". Most discussions of the "standard of living" reveal the fact that the participants are concerned only with the material resources of raw materials of living and not with living itself. In the same way "progress" and "civilization" are equated with the accumulation by the individual and community of more and more elaborate material accessories to life.

Yet it is surely obvious that human happiness does not depend on these externals. On the contrary it is clear that contentment and riches do not easily go together. There must be a great many people who, like the writer, enjoyed an extremely happy childhood without any of the so-called "necessities" previously mentioned. What are the *real* needs of the good life?

Gandhi's philosophy, the philosophy of the "New Education," is that for man's development into a whole and mature human being two things are needed, love and work. His natural impulses are satisfied and subliminated, and his natural powers perfected, by life in a community that can provide these two. A good family life provides the young child with affection and security, and with

the chance to share in natural and necessary household work according to his capacity. As he grows older he needs to be able to feel himself a part of a larger community in which his own skill, strength and knowledge are of service to his fellows, and where he can contribute to the achievement by the community of a satisfying way of life.

If this interpretation of the nature and need of man is correct, two tendencies of Western life stand condemned; on the one hand, the decline of family life which denies the little child so many of the experiences and satisfactions which he needs; on the other the virtual disappearance of the small community bound together by a common economic life and the provision of mutual service. Gandhi's is not the only voice raised to lament this terrible disintegration of society which dooms so many men, women and children to a tragic and unnatural loneliness. But his is the greatest and clearest of the few voices that have had the courage to proclaim a way out of the darkness.

The Post-Basic school for adolescents is an attempt to build up a purposeful, organic community. Living on its own land, it aims at producing its own essential needs by its own labor and at providing from its resources for its own recreation and cultural development. The school seeks to inspire and equip its students to share and regenerate the life of Indian village communities. Its leaders believe that such small, organic communities can provide the best conditions for a satisfying human life. Indian villages have been the strength of the nation in the past and can be so again.

2. The school believes in hard work. Boys and girls should be given a chance of experiencing the deep satisfaction of achieving physical endurance and skill. Many of the so-called labor-saving devices of Western civilization deprive students of the opportunity to take pride in their physical prowess. Such gadgets impoverish life; they do not enrich it.

3. We human beings are members of a community of life which is wider than the human race and in which the soil and air, plants, animals and men all have their parts to play. The resources of the earth are to be used with understanding and

respect; they are not to be exploited in irresponsible greed. A sensitive respect for this living world of nature is caught from teachers who feel it themselves, and developed by personal and intimate contacts with soil and plants and animals. It cannot be taught, and may easily be destroyed by the use of large-scale power machinery. The tools of the "New Education" are simple, personal tools, which does not mean that they need be inefficient. They should be perfectly adjusted for their purpose,—this purpose includes production, understanding, and delight in creative achievement.

4. Simplicity of living is both a deliberately chosen method and a goal of the work. One of the motives for simplicity is certainly the sense of social responsibility. In Gandhi's eyes, to take more than one's bare needs in food and clothing while others go hungry and naked is tantamount to theft. But the matter goes deeper than this. A voluntary simplicity of life is good *in itself* and is conducive to the true development and real happiness of man. The words of a Quaker, John Woolman, give beautiful expression to this aspect of Gandhian thought.

> As He is the perfection of power, of wisdom and of goodness, so I believe He hath provided that so much labor shall be necessary for men's support in this world as would, being rightly divided, be a suitable employment of their time; and that we cannot go into superfluities nor grasp after wealth in a way contrary to His wisdom without having connection with some degree of oppression and with that spirit which leads to self-exaltation and strife, and which frequently brings calamities on countries by parties contending about their claims.

To educate in simplicity is to educate in the fundamentals of personal, social, and international peace.

5. Closely related to simplicity is the willing and wholehearted acceptance of the limitations of circumstance. True education does not consist in wandering more widely but in pondering more deeply. If the school provides its students with experiences which arise naturally in an intimate community

engaged in co-operative enterprises of the kind that has been described, it makes possible through these experiences the highest development of the mind and spirit. The restless urge to see more places and read more books can only in itself result in the amassing of information. The development of a mature personality, the true goal of education, needs that leisure and relaxation of mind that comes with simplicity and contentment.

This is not a call to go back ; it is a call to go forward. The hard work it demands is not drudgery but intelligent and purposeful labor. The standard of living it accepts is " Sarvodaya ", the welfare of *every* member of society down to the least. The craftsmanship it encourages is not primitive crudity but the release of a truly creative energy of mind. The simplicity it upholds does not belong to the Dark Ages ; it belongs to the wisest insights of the most enlightened of mankind.

3-a Can we correlate what we wish to teach with Crafts ?

The principal idea of Basic Education is to impart the whole education of the body, mind and soul through the handicrafts that are taught to the children. Every handicraft has to be taught scientifically. This means (1) a keen intellectual curiosity to know the how and why of things, (2) patience and detachment to test all phenomena, ideas and traditions by the standards of truth, (3) the courage and power to think for ourselves, (4) the intellectual and moral honesty to abide by all the facts.

To attain all these, the programme of work will be planned round four or five Activities.

1. **The practice of clean and healthy living** :—This will include the development of personal and social habits and attitudes necessary for individual health and cleanliness and community hygiene. *It will also include the practical skill to carry out all types of cleaning and sanitation work efficiently.*

2. **The practice of self.reliance** :—This includes working for self-support in food, by *growing, storing and cooking.* The study of general science such as botany, zoology and physics will be taken

up naturally is connection with this. *Self support in clothing includes cotton growing, spinning, weaving and dress making.* It naturally involves arithmetic. *It also includes learning* how to maintain buildings, tools and common *household equipment in good repair.*

3. **The practice of a productive craft.**

The three main crafts are :

1. Agriculture and gardening
2. Spinning and Weaving
3. Wood and metal Work

Subsidiary crafts depend upon the occupations of the area.

4. **The practice of Citizenship in a Community**: This will include the development of habits and attitudes of co-operation and neighbourliness in home, school, village, state and world relations.

5. **The practice of Recreational and Cultural Activities**: This will include games and dancing, music and drama, the celebration of festivals of social, religious, historical and national significance. This involves the study of good literature in the mother tongue and training in the appreciation of good art and music.

This syllabus is an elastic one. The process of correlation can best be done through the intelligent preparation of the teacher.

M. K. AMIRTHAM.
Head Mistress
T.E.L.C. Basic Training School, Usilampatti.

3-b. Can we correlate what we wish to teach with Crafts?

Basic education is said to be a way of life where Love and Truth should be the two main principles.

The word " self sufficiency " frequently used in this connection does not clearly express the idea of Love. It may lead to just the contrary conception, if not used with the greatest care. It may impart the idea : " If I am supposed to help myself in all respects,

everybody else should also do so, and therefore I don't need to help anybody else." Co-work between individuals, villages, countries has to be stressed very strongly to create the spirit of unity and readyness to help, so necessary in these days.

The two main basic crafts spinning-weaving and gardening-agriculture are splendid means of showing the importance of Truth. In the merely bookish type of education half-done or carelessly done work may not be detected. But if spinning is carelessly done it shows in the loom. If weeding is done just for show at the moment, the miserable result will be visible in one or two days.

But if we insist on Truth in the school work, both with teachers and pupils, we should carefully see to it, that the work is so planned as to make it possible for all to be true both in work and records. One of the criticisms raised against the old type of education is that it encourages a "35% mentality", the courses of study being too big or high for the average child to master, thereby leading the child to the wrong idea that it is enough to do a small portion of the assigned amount of work.

In Basic Education there ought not to be place for such an idea. The amount of practical work demanded from each individual should be within the reachable limit of the average child. Only then can we insist on good quality, i.e. truth, in the work.

Another thing to bear in mind is that cotton, one of India's main resources, should as far as possible not be wasted. To lessen the waste caused by spinning in schools, I would suggest that spinning be reduced to 1 period twice a week in classes I—IV and that a reduced number of hanks per child be demanded in the upper classes. With such an arrangement it may be economically possible to change over from the old type elementary schools to Basic in a fairly short time.

As the number of hanks for each individual at present is much higher than that required for the assigned measure of woven cloth, a lot of thread must be either sold or sent for weaving at Kadhi weaving centres. The present scarcity of Kadhar weavers causes severe accumulation of thread and delay in manufacture of cloth, and thereby in realisation of the capital involved.

For the 1st class pupils there is far too little of moving about games, songs, story telling, etc. The syllabus ought to be changed to give more room for such activities.

Regarding agriculture it may be said that the acreage demanded for each school is too high for efficient usage. Further there is no distinction made in the rules as to what kind of land is meant i.e. wet or dry land which may mean quite a difference to the arrangement of the practical work of the school.

There is no doubt but that Basic Education is the type of education India needs. It is still in the beginning stages. With certain moderations it is sure to impart an understanding of dignity of labour and a strong longing for Love and Truth.

E. NORDMARK
Manager & Correspondent,
T.E.L.C. Basic Training School, Usilampatti.

4. What Spiritual guidance shall we give to pupils in our Christian Basic Schools?

1. The Christ-like life of the Christian teacher is the best guidance for both Christian and non-Christian pupils.

2. Have a family prayer morning and evening, which is entirely to show Christ as the redeemer and the only way, to which attendance is optional. Then have an assembly at school beginning and closing with general moral instructions only and passages from any good books can be read. This will make the non-Christian pupils feel that we cater for their needs also.

3. In our Christian worship there is little that is against the conscience of the non-Christian. The non-Christian pupils are hungry for God and we can easily show them God as revealed by Jesus Christ which they would really appreciate.

4. All the festivals may be celebrated as a study of History in the class time. This should be done in such a way as to minimize the superstitious side & develop the national side, helpful to all. Jesus' revelation of God as One and as Spirit can find a

place here also. Most Hindu festivals are connected with nature, such as sun, rain, harvest. God the Creator is sought in them.

5. Sunday services, Sunday Schools, special prayer meetings, Bible study—all organized for Christian pupils to which attendance is open to Non-Christians also, may be conducted out of school hours.

6. Personal contact—Individual pupils are free to talk to the staff regarding their spiritual needs.

7. Insist that all should have devotional books which they read daily in the silent period in the worship time and when they worship alone.

MARY CHAKKO,
Headmistress, Seva Mandir,
Porto Novo.

5 In answering this question, "What guidance shall we give to Christian pupils studying in schools not run under Christian auspices?", this letter was read:

MY DEAR JOHN,

Now that you have joined a Basic School which is not run under Christian auspices perhaps you will welcome a few words of counsel from an old friend.

I can not but wish that all of our Christian boys and girls might study in Christian schools. But you had reasons for your decision and will make the best of it.

A lways remember that Jesus' call, "Follow me", applies to all who have chosen him as their supreme Guide and Savior, wherever they may be.

1. You will especially avoid the temptation to adulterate or tone down your faith. When Stanley Jones asked Mahatma Gandhi what Christians should do to help India he said, "Follow Jesus. Don't adulterate or tone down your religion. Make Love

central. Study Non-Christian religions in order to have a more sympathetic approach." As you live among Hindu and Muslim boys there will be this temptation to water down your faith. We trust you not to succumb. Remember that the essence of Christianity is Jesus Christ. Once a Hindu lad studying in a Govt. Training School asked, " You don't need to tell us not to lie, we know it is wrong. You don't need to tell us not to practice untouchability or impurity. We know they are wrong. But this is what you need to tell us. Where can get the power to do what we know is right?" You and I know that such power comes from Jesus Christ. That great truth of experience we dare not dilute.

2. Early get in touch with the Pastor of the church there. It will be fine if you offer to teach a Sunday School class. You will find happiness in taking some of your classmates to the service. Your Headmaster will let you, for this is a definite part of the program of Basic Education.

3. Never give in to the temptation to worship anything less than the highest God you know, the Father of love revealed by Jesus Christ. In the matter of observing festivals this temptstion may come. It is best to take the initiative in advance rather than criticise at the close. Hence long before Christmas get some good drama on the life of Jesus and with other pupils present it on Christmas eve. I believe the school will welcome this. Remember that Christmas began as a pre-Christian festival in Germany, to celebrate the return of longer, warmer days. Christians have rationalized and Christianized it into the happiest season of the year. Perhaps we can do the same for some of India's festivals. How about suggesting that the school celebrate Mattu-Pongal by giving rest, baths and flowers to the cattle to show gratefulness for their milk and help? Kindness to such animals seems in accord with the teachings of Jesus. But on such occasions you will be most careful to worship the Creator, never the created.

4. India has suffered much from divisions. As a loyal son of India you are rejoicing that in Basic education many of these

divisions go, such as Master-servant; Commanding teacher—obeying pupil; caste—out-caste; Aryan-Dravidian; male-female. You will do all you can to remove unfortunate divisions between Hindus, Muslims and Christians. Jesus taught, "God is Spirit and they that worship him should worship in spirit and in truth." We may rejoice that there is nothing of idol worship in most Basic Schools. You can show in your own life what worshipping in spirit is. When such worship comes, lower methods tend to disappear.

If you are invited to read from the Bible we are sure that you will select carefully and read reverently. If you are asked to pray we are confident that you will thus strive to lead your colleagues to the Father and Savior of all, not so much by words as by spirit.

Many of my finest friends think it is wrong to join in worship with people of other faiths, and we must ponder their reasons. On the other hand many consecrated friends believe that we can worship with people of other faiths who are earnest seekers of the Truth. The Pharisees of Jesus day tried to compel him to break fellowship with the Samaritans, publicans and sinners. But he refused and preferred the cross. May you follow Jesus' example in this and live in terms of noble friendship with all. "Who loves my Father as a son is surely kin to me."

Another disciple named John misunderstood and said, "Master we saw a man casting out demons in your name and we forbade him, because he does not follow with us." Unlike that John we depend on you to judge people by what they are doing not by whether they belong to your group.

Finally, John, I am praying that your example of truth, courage, brotherliness, sacrifice and love will be so powerful that many of your fellow students will say, "We want the kind of God whom John worships."

Your loving friend,

LLOYD LORBEER.

6. In what ways can we Christians help to guide Basic Education in channels that best serve all communities?

RALPH RICHARD KEITHAHN, GANDHI GRAM.

The disciple of Jesus Christ will always have a special and unique contribution to make wherever he is, whatever he does: the contribution of one with the selfless missionary spirit—of the disciple of Love and Truth. But this calls for a discipleship which is not normally found today within Christian institutions and is often found even in non-Christian circles.

If our spiritual contribution is to be effective then it must be made in the native idiom. In these modern days the phraseolgy of the normal Christian witness is not even understood by some Christians. The outward covering of Christianity has come very largely from the West: therefore, it is not easily understood by the East. Basic Education is a form in which the Christian witness may be expressed concretely and effectively.

The Christian has a special contribution to make because he has done pioneering educational work. We recall such rich experiences centered in purposeful activities in such places as Moga, Punjab or in Erode, Tamil-Nad. In other centers there have been valuable experiences in craft and agricultural education. Thus the foundation for Basic Education may already be present.

The Christian institution also has contact with rich international experience. Oftentimes a Westerner is present to bring such international heritage to our very door. It need not be said that this contribution can best be made in fellowship as we are doing in the Church of South India. Even more important is it that we work together as partners from East and West under Indian leadership as we take the gift from another country to the Indian situation.

In regard to specific contributions in the field of Basic Education there are first of all those that we may make at the community level. Christianity is a religion that stresses fellowship, "meeting", sharing with others. Community living

is central to Basic Education. The Christian may well make his own special contribution in the development of community and democracy in India.

We may make another special contribution at the point of manual labour. Normally those who come out of the West know the dignity of manual labour and build up such traditions in their institutions. The need of a right attitude towards manual labour is very great. It will not be easy to bring about the tremendous change that is necessary. And with his conception of life as a whole, that is the importance of the body and mind as well as the spirit, should make it easier for the Christian to help in the discovery of all values of manual labour to human life.

Perhaps the critical test for Basic Education will be at the point of correlation. If we are to realize all educational values of life a very special type of teacher is necessary: one who is deeply interested in life, ever learning himself, ever discovering the larger meanings of life in every humble experience. Such education is not easy. It demands that "something more" in a personality that makes life rich. Perhaps it is even easier to carry on school activities than to study a book—do so and not learn anything!

Leaders stress the importance of Basic Education in promoting a Sarvodaya social order. The Christian cannot think of such an order except in terms of the way of life of his own Master, Jesus Christ. On the one hand Basic Education should be a means of confronting ourselves more concretely with Jesus Christ. It should call forth a more dedicated discipleship. At the same time it gives us a remarkable opportunity to share our experiences of Sarvodaya (Salvation) that we have experienced in Jesus Christ. We may find Basic Education the channel of a very vital witness.

This takes me right on to the whole question of "Reverence for Life". As we deal with life, the question of reverent approach, meditation, the life of prayer and worship arise as we live vitally. Thus comes the whole question of "common worship". Because of our own rich experience in worship I maintain that we have a special contribution to make as all approach the Throne of Grace together. We come to Reality whatever the name; there we can share most vitally.

C. FINDINGS

1. Findings of the Conference on Christian Nurture and Basic Education, Batlagundu

WE are thankful to God for the experience of this conference of Christian educationists from all parts of South India which has met a long-felt need. We are grateful that we were able to meet in a Basic Training School under Christian Management and to see and experience something of the work of the Basic School. We were fortunate in having in our midst Miss Marjorie Sykes who has been a pioneer in Basic Education from the beginning. We, in general, are convinced that Basic Education meets the educational needs of the Nation as a way of life which can be used for the glory of Christ our Lord and the extension of His Kingdom. Therefore, we recommend that we take up this challenge and give a lead in the right direction.

Findings: 1. It was suggested that a small group of devoted Christian educationists take up a Christian Sarvodhaya Programme centred in Basic Education in a Christian village and thus discover the potentiality of Basic Education for the way of life we have in Jesus Christ. We recommend this to the Christian Community for its serious consideration.

2. We would like to appeal to all Christian organisations to take early steps to convert the Training and Elementary Schools under their managements into Basic Schools

3. (*a*) In saying that we wish to have Christian Basic Schools, especially Basic Training Schools, we mean that we would serve not only Christians but also all other communities and demonstrate in practice our faith that it is through Christ alone that the true fulfillment of Sarvodhaya and the true unity for all mankind will come. We shall have as deep a concern for every non-Christian pupil as for every Christian and shall try to draw all together into our fellowship of work and worship centered in Christ.

(*b*) The worship which forms the centre of life in a Christian basic school should be Christian, by which is meant worship which explicitly acknowledges Christ as the Redeemer of the world by whom we are reconciled to God.

(*c*) Some of our students may be unwilling to share in such worship and we must give them complete freedom to abstain if their conscience so directs them. We should not knowingly make the students participate in any form of worship which their conscience cannot permit. At the same time, we must also insist on the right of Christians to abstain from worship which does not acknowledge Christ. This right which is guaranteed by the Constitution is at present reported to be violated in some basic schools.

Crafts: 1. We would like to remove the misconception existing in the minds of most people that Spinning is the only craft which all basic schools should adopt. There are other useful local crafts which can also be adopted in addition to Spinning.

2. Truth is one of the main qualities of character which we want to teach the children in Basic Schools. The two main crafts, Spinning-Weaving and Agriculture-Gardening, offer splendid opportunities for demonstrating how the spirit in which the work is done reveals itself in the result. Truth for the sake of others, responsibility for the good work of the group, the class and the school, must also be emphasised. To be able to teach truth the teacher must also be true in his work. The impossibly big quantity of out-put required by the Department from the practical activities may tempt teachers and pupils alike to show in their records a bigger result than they have really achieved. It also tempts them to pay more attention to quantity than to quality. To remedy these, we suggest that the Government may be asked to revise the syllabus (a) to suit the age and conditions of the children in village schools, (b) to reduce the amount of records to be maintained, and (c) to prevent unnecessary waste of cotton.

3. We suggest to the Conference to appoint a small Sub-Committee consisting of those working in Basic Schools to study the syllabus and make necessary recommendations to the Government.

4. It is a psychological fact that the play instinct in children is very strong. They need lots of playing, singing, story-telling, dramatization, etc. Too much of emphasis on spinning at this stage is not conducive to the healthy growth of the child. So we feel that the time allotted for spinning should be reduced to its minimum.

Retraining For Graduate Teachers :—

In view of the urgency of supplying a large number of retrained Christian graduate teachers for our Training Schools to be turned into basic, as early as possible, we request the Christian Educational Council to take this up with the Government and explore the possibility of opening a Basic Education Retraining College this current year in one of our Centres.

Scripture Teaching:

In Basic Schools under Christian Managements, scripture should be taught out of school hours for those who wish to attend. We propose that a Committee consisting mainly of those actually connected with Basic Schools be appointed to draw up a suitable syllabus based on actual experience.

A Committee consisting of Miss Nordmark Convener, Mr. Venkatasamy, Mr. G. Samuel, and Miss Mary Chacko was appointed.

(Signed)

Mr. I. SAM. BENJAMIN (*Convener*).

Note : Though every member of the Conference may not approve of every sentence in these findings, the large majority felt that this is a true expression of their opinion. The thoughts of some are made clear in the papers printed.

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2. Findings of the All India Christian Conference on Basic Education

Sevagram, March 4– 6, 1952.

The following statement was unanimously adopted as the Findings of the Conference :

" We are thankful to God for the experience of this Conference where we have been able not only to consult together but also see in action the important aspects of Basic Education. We appreciate the kind welcome given to us by the Sevagram community and all that they did to make our stay comfortable and happy. We are deeply impressed by the atmosphere of the place, and the life and fellowship of the community. We recognize that the life and work here constitutes a challenge not only to our educational methods but to the whole of our Christian life and witness.

We understand by the term 'Basic Education', education of which the following are the chief characteristics :

(a) Useful productive work which meets the primary needs of the individual and the community at the centre of the school programme.

(b) Training in life as a citizen of a community and the development of self-reliance, co-operation and a social sense.

(c) A religious spirit permeating all activities and relationships.

We are convinced that this system of education meets the educational needs of the nation.

We believe that Basic Education is in line with the Christian concept of education which involves a harmonious development of the whole personality through constructive and creative activity and training in the art of living together.

We believe that through Basic Education not only can the Christian faith be maintained but also a larger opportunity for Christian service and Christian witness is opened up to us.

We desire to say to Churches and Missions that the time has now come for them to launch out on a programme of converting their schools including training schools, into Basic Schools and recommend that new educational work be planned on the lines of Basic Education. We urge all Christian Schools to get teachers trained in Basic Education.

It should be borne in mind:

(1) that the object of Basic Education is the harmonious development of personality, and care should be taken to see that undue emphasis is not placed on any one aspect, to the detriment of others.

(2) that the successful working of Basic Education does not involve any compromise or watering down of our Christian faith and witness.

(3) that the adoption of Basic Education does not involve slavish imitation of any institution already in existence, but that each school has the freedom and the duty to develop its Basic programme according to the needs of the locality.

JOHN W. SADIQ,
Secretary and Convener.

3. Answers to some questions by the Christian staff of Sevagram

What is the place of religious instruction in the scheme of basic education?

Basic education is essentially a religious education, in that it is concerned with the spiritual and social development of man no less than with his physical and intellectual growth. The experience of productive work for fundamental needs naturally develops a recognition of man's dependence on God, the Giver of life and of the means of living. The success of life in a co-operative community depends ultimately on a practice of human brotherhood which is closely linked to worship of God as father.

It is also fundamental to Basic Education that adherents of the various faiths of India (Hindu-Muslim-Christian-Sikh, etc.) should learn to appreciate the great prophets which each holds in honour and the truths which they teach. Provision is therefore made for the reverent study of the principles and history of these faiths, chiefly through the observance of selected festivals in the school.

Basic Schools established by a particular religious community, in which education is centred in one religious tradition, are naturally free to give instruction in the tenets of their own faith in the manner provided in the constitution of India equally with schools of any other type.

Is religious syncretism essential to the philosophy of Basic Education ?

Religious syncretism as commonly understood is alien from the spirit of Nai Talim. One of the fundamental purposes of Basic Education is the building up of a new social order in India based on truth and brotherhood. Brotherhood is not possible without mutual understanding and genuine respect for religious convictions and traditions differing from one's own. Basic schools seek to foster this understanding and respect as described in the school syllabus of the Hindustani Talimi Sangh.

The result of such a policy when sincerely carried out is not the type of syncretism which delares that all religions are the same. It is on the contrary a deeper understanding of the values of one's own religion and a challenge to the individual to live a more faithful life.

How much elasticity is allowed in adapting the syllabus to local conditions ?

Elasticity and adaptability is one of the criteria of good Basic Education. The syllabus both in crafts and in "academic" subjects not only may vary, it should vary from place to place in relation to the environment and to the needs of the particular children concerned. There can be no rigidity in education through life.

How is activity correlated with the teaching of academic subjects ?

Great stress is laid on the educational value of careful and accurate recording of time expended and work done in all community activities and productive crafts. This involves daily practice in arithmetic in reading and in writing.

Children are required to write a daily diary (in the lowest grades an oral report) of all activities. This forms the main centre of practice in the clear and correct use of the mother tongue.

Every process carried out must be scientifically taught; that involves intelligent understanding of its whys and where-fors; a large amount of general science, geography, history, etc., is naturally iovolved in this understanding.

Special programmes of activity centred on festivals (agricultural, social, religious, national) afford good natural opportunity for work in literature, music, art, history and citizenship.

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4. A letter from Miss Sykes

DEAR FRIENDS,

I am very happy to have been able to share in the conference at Batlagundu and to understand something of the fears as well as the hopes which Christians in S. India experience in regard to "Basic".

It seems to me right and natural that worship in Christian Basic Schools (as in any other Christian Schools) should be "explicitly Christian". I thought the worship at Batlagundu school was beautifully appropriate and certainly, "Explicitly Christian". I do not much like the ambiguous phrase "Common Worship", the words, "family prayers", describe more truly and happily what we aim at in a Nai Talim Community. Personally I would not agree that such books as the Kural (or The "Imitation of Christ"!) should *never* be read in family prayers, or that reading them need detract from its explicitly Christian character: family

prayers are not the same as the public worship of the Church. That however is a detail. Given honest and sensitive Christian leadership on the staff, I do not think either Nai Talim or the Church has any thing to fear from leaving each Christian Basic institution to work out for itself a programme which includes *both* fully Christian worship *and* genuine reverence for other faiths. Doubtless there will be varying colours in the Christian expression of religion just as there are varying colours in Hindu or *state* or ashram—managed institutions.

Sincerely,

(Sd.) MARJORIE SYKES

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5. Principles of Christian Education and Basic Education

A paper read by Dr. W. M. Ryburn at the All India Christian Conference on Basic Education. Sevagram, March 1952.

In order to see what our attitude to Basic Education should be it will be helpful for us to take some of the fundamental principles underlying Christian education and see how the system of Basic Education enables us to put these Christian principles into action.

1. Christian education means the development of the whole personality.

The charter of Christian is found in the verse, " And Jesus increased in wisdom and stature and in favour with God and man." (Luke 2:5) Christian education means the harmonious development of all parts of the personality, body and mind, the social and spiritual aspects of the personality. This means that young people have to be given opportunities to use all their powers. This has never been possible under the present system of education, which lays a disproportionate emphasis on the mental side of life, and even there caters mainly for those who have what we might call the verbal type of intelligence.

Now Basic Education gives us a system under which we can have some hope of achieving our aim of harmonius develop-

ment. All types of intelligence are catered for. Correct emphasis is laid on social and bodily development. The religious aspect of life permeates the whole system and all that is done. There is perfect freedom when Basic Education is carried on in a Christian school to make the religious permeation a Christian one. Moreover, under Basic Education; we have an emphasis, not so much on the accumulation of knowledge which may or may not be useful but on training in show to use knowledge in life.

2. Christian education is constructive and creative.

It is not without significance that for the greater part of his life Jesus was a carpenter, one who made things with his hands. Jesus always placed very great emphasis on creative work. His disciples must be creative. The Christian must be one who is trained to create new personalities and a new society. It should always be the charateristic of Christian education that the creative urge, which is present in everyone, should be encouraged and given scope.

Now this too is a characteristic of Basic Education. Every child who is educated in a Basic school gets the chance to use his hands, to make things, and to develop his creative powers. Moreover this creative work is linked up with real life. The child becomes truly creative because he learns through living and not just from books.

3. Christian education involves development through activity.

We see how important Jesus regarded activity from the parable of the talents. The man whom He condemned in that parable was the man who did nothing. We learn by doing. This is true whether it is a matter of learning a language, a craft, or anything else. We cannot develop different Christian traits of character unless we actively practise those traits. We cannot learn to be honest unless we are honest in our dealings with others. We cannot learn to worship unless we actually and actively worship. In true Christian education there is no divorce between knowledge and action. But we all know that under the present system this divorce is all too common.

It is one of the good points about Basic Education that this divorce is minimised. Children are trained in such a way that they learn by doing in every part of life. They learn cleanliness by actually being clean, and by cleaning themselves and their surroundings. They learn to serve by actually serving one another. Hence Basic Education enables us to do away with that gap between knowledge and action which so disfigures much of our educational work today.

4. Christian education is a training in the art of living together, or in fellowship.

Fellowship was perhaps the chief characteristic of the early Christian community. It was the fellowship which existed among the early Christians which was their chief attraction to the non-Christians, and was their strongest witness to Christ. We have to confess that this is not the case today, and one of the reasons is that our present system of education does not enable us to train our children in the art of living together. Life is too much a matter of competition. The training we give is too individualistic. We do not succeed in developing the community and social sense which should be characteristic of Christians.

Now here again Basic Education supplies us with a system which will enable us to achieve our aim. A person who is easy to get on with is one who is dependable, sincere, sympathetic and co-operative. Now sincerity is cultivated through an education which is integrally related to life. Dependability is developed as individuals learn to be self-reliant. Sympathy develops from practical working with others, as does also ability to co-operate. Basic Education gives us far better opportunites for developing these qualities than does our present system. One of its chief charcteristics is the community spirit of fellowship which it develops, and as Christians we should therefore welcome it.

5. Christian education is child-centred.

Jesus put the child in the midst. It was characteristic of him that he taught people and not a subject. His teaching and work was determined by people's needs. In our Christian

education our methods, our procedure, our organization should all be determined by the needs of the children who come to us.

Here again Basic Education offers us a system which will help us to carry out our aim. In a Basic school the child is the centre of what is done. His life as an individual and in society is what determines what he does in school, what he learns is integrated to life and he learns in a way that ensures that his needs are met. The chief consideration is the child's needs in actual life situations.

6. Christian education means giving in the right way.

We can give in such a way that our gifts become burdens and fail to achieve what we aim at. When God gives, He gives in such a way that the responsibility, freedom and independence of His children are preserved. We do not become puppets as a result of God's giving. But too often we give in such a way that freedom and indendepence are destroyed. If we are to give true Christian education we must give in such a way that our children are able to appreciate what they are getting, to see the use of it and to make use of it for themselves. We must give so that the personalities of our children are not infringed, and so that we call forth their efforts.

In seeking to give in the right way Basic Education again is a weapon in our hands which will enable us to help our children to true development and to save them from becoming the puppets that so many turn out to be after they have been through our present system. Basic Education helps children to understand how to use in life what the teacher gives them. It helps them to be independent, to rely on their own experience, to evaluate the worth of what is given them, and to utilise it in ways which help in their development.

7. Christian education must be education for democracy.

This means, (1) Each should get the education for which his abilities fit him (2) Each should get the type of education which will fit him to be a useful member of society, to fulfil himself in service for his fellows. (3) Each should be trained to think for himself. (4) There should be no gap between what we call the

man in the street and a small group of so-called elite. Our civilization will not last unless it be a civilization not of one class but of masses.

In Basic Education we have a system which provides a training for democratic living in its true and Christian sense. Each of the above four points are provided for, as well as many others. If we believe that the democratic way of life is also the Christian way of life, then we will take full advantage of the opportunities that basic Education gives us to impart the training that is needed.

W. M. RYBURN.

Membership of Conference at Batlagundu on Christian Nurture and Basic Education

1	Madya Pradesh	Miss Marjorie Sykes, Associate, Nai Talim, Sevagram, Wardha.
2	Hyderabad State	Mr. G. Devadoss, Supervisor, C.S.I. Schools, Hyderabad State
3		Mr. D. Swamidoss, Headmaster, Training School
4		Miss Enid Jermyn, Education Worker, Madak Diocese
5	Madras	Mrs. Chella Richard, Lecturer, St. Christopher's Training College
6		Miss Christine McQueen, Principal-to-be, Basic Trg. School, Madras
7	Nilgiris Dist.	Miss H. H. Kitchen, Correspondent C.E.Z.M Schools, Coonoor
8		Mr. Williams, Headmaster, C.M.S. School, Nilgiris
9		Mr. Selvaraj, Headmaster, C.E.Z.M. School, Nilgiris
10		Miss Grace Walcott, Ketti, Nilgiris

11	Coimbatore Dist.	Mr. D. D. Fenn, Headmaster, C.S.I. Training School, Dharapuram
12		Mr. A. Y. Moses, Correspondent, L.M.S. Schools, Erode
13	N. Arcot Dist.	Mr. S. T. Cornelius, Viruthampatti Union Teachers Training School
14	Salem District	Mr. M. R. Daniel, Missionary Secretary and Headmaster, C.S.I. Elementary School
15	S. Arcot Dist.	Miss Mary Chakko, H. M. Seva Mandir Basic Trg. School, Porto Novo
16	Trichinopoly Dist.	Mrs. L. Charles, Principal, All Saints' Training School, Puttur
17		Rev. C. J. Daniel, Correspondent, C.S.I. Schools, Woriyur
18		Miss Mercy Bastian, Headmistress, C.S.I. Higher Ele. School, Karur
19	Tirunelveli Dist.	The Rt Rev. A. G. Jebaraj, Bishop, Palamcottah
20		Mrs. Annie Lindsay, Correspondent, Sarah Tucker Trg. School Palamcottah
21		Mrs. J. Stephen, Headmistress, Sarah Tucker Trg. School, Palamcottah
22		Miss E. M. Swingler, Correspondent, St. John's Trg. School Nazareth
23		Miss Dora Nayagam, Headmistress St. John's Trg. School Nazareth
24		Miss D. M. La Brooy, Correspondent, Ooliyasthanam Trg. School
25		Miss M. Bagyam, Headmistress, Ooliyasthanam Trg. School
26	Ramnad District	Miss Inez Bosenquet, Correspondent, St. Andrew's High School Ramnad
27		Mr. M. A. Thanaraj, Headmaster C.S.I. Boarding School, Manamadura
28		Rev. P. D. Narasingam, Correspondent, C.S.I. Schools Aruppukottai

29		Mr. R. G. J. Chelliah, Assistant C.S.I. Boarding School, Aruppukottai.
30		Rev. J. Vethamanikam, Correspondent, C.S I. Schools, Sivakasi
31		Miss Celia Barber, Sachiapuram, Sivakasi
32		Canon John Asirvatham, Correspondent C.S.I. Schools, Ramnad
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Lenox Press, Pasumalai,—1955. C. 1000